Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.—DAVID REED, EDITOR AND PROPRIETOR.

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RELIGIOUS SELECTIONS.

PROF. STUART'S LETTER TO DR. CHANNING.

We now give the conluding part, of the article in the Unitarian Advocate, from which we quoted last week, relating to Professor Stuart's Letter.

What then have been the weapons it has employed in its support. Has it not attempted to work on men's credulity and fears?—Has it not resorted to gross misrepresentations and abuse? Has it not been for years denouncing Unitarianism as a monstrous impiety? Has it not sounded far and wide the alarm of infidelity against us? And lest the truth should be discovered, and Unitarianism successfully plead its cause, and win its way to the understanding and heart, have not men been warned against reading a Unitarian book or hearing a Unitarian preacher, as a peril and a sin? Has not the language of the friends of Orthodoxy, we say not of all, but of too many, virtually been, "The doctrines we inculcate are true; doubt not what we teach you; confide implicitly in us, and beware of whatever is opposed to that we inculcate; stay not to listen to the arguments of those who hold opposite views; hear not those views defended, lest your minds become contaminated?" Have not the harmony of our parishes, and the peace of neighborhoods and families, been interrupted by unauthorised intrusion, by men thrusting themselves in uncalled, to "sound the trumpet of discord, and raise the standard of revolt?" Has not abuse been copiously poured out? Have not calumnies been uttered? Have not the decisions of our courts been attacked in a style of great indelicacy and coarseness, and our Judges been stigmatised as men who pervert justice? Who does not remember the language of the Groton Result, and of the controversies to which it gave rise? Even Prof. Stuart, can descend to adopt the tone of vulgar abuse, and talk, as in the present Letter, of "*property wrested from us* [the orthodox] *under color of law!*" We will not stop to comment on the gross indecency of such aspersions on the character of our Judges. But abuse of this kind has become quite too common of late. Our ears have grown familiar with it. We have been accustomed, for some years, to hear the bitterest denunciations against Unitarians of every rank and condition, against those who minister at the altars of justice and of religion, those who teach in our venerable University, or hold civil offices of honor and trust, against all, in fact, of every name, who dare to call in question the infallibility of Orthodoxy, or offer the least resistance to its encroachments. And yet Prof. Stuart would persuade us that the Orthodox are the kindest, gentlest, meekest of God's creatures, and that there is no spice of illiberality in their natures!

"*I do know*," says he, to Dr. Channing, "*that the accusations which you stand pledged to support*, [we give the passage precisely as it stands in the Letter, not omitting italics and capitals] *are* NOT TRUE. *I aver that* THEY ARE NOT, before heaven and earth." p. 37. Extraordinary language, indeed! "*I do know*"—"*I aver*, before heaven and earth," that Orthodoxy, in the form in which it has of late exhibited itself, is not exclusive and narrow, that its friends have never resorted to methods of terror and menace to "drown the free expression of opinion," that they have never sent forth a voice of denunciation and reproach, that they have never done or said any thing, which has directly tended to the discouragement of Christian liberty, by rendering the full exercise of it perilous,—"I do aver before heaven and earth," that Orthodoxy and its friends have never been guilty of this! Truly, this is a very convenient mode of settling the controversy. Does Prof. Stuart then really think, that his bare and unsupported assertion will be taken as evidence against the proofs derived from our own senses? We are not aware that his assertion, in matters of this kind, is worth more than the assertion of any other man; and we assure him, that we can bring hundreds and thousands, who will testify, from their own experience, to the exclusive and domineering spirit of Orthodoxy. We can bring hundreds and thousands, who will say, *We "do know," we "aver*, before heaven and earth," that Orthodoxy, as it has appeared in this country of late years, is intolerant and overbearing, that its tendency has been to restrain the free exercise of the understanding, and free expression of sentiment. It does not say in words, "dare not to think and to speak," but it does say, if not in words, yet by action, "Your liberty of thinking and speaking reaches not beyond a fixed point—if you dare to go beyond that point, if you deviate in any essential particular from the acknowledged standard of Orthodoxy, you shall suffer for your presumption?"

Such is, and has been the spirit of Orthodoxy for some years past, and we can bring multitudes of witnesses, who will say, "we *know* it;" we have witnessed the effects of such a spirit; we have felt, we have felt them. We can bear positive testimony to the existence of this spirit. Prof. Stuart may *aver* "before heaven and earth," that it does not exist, as long as he pleases, we "*do know*," that it exists; we have felt, we have felt its effects.

Such testimony may be had in half the towns and villages of our country; and we suppose that being testimony of the positive kind, it will be allowed as much weight, at least, as the unsupported negative of a single individual, though that individual be Prof. Stuart. The Professor, excepting so far as he is himself concerned, can testify only that he has not witnessed in the Orthodoxy of our country, a spirit of intolerance. But multitudes, as well qualified as he to give evidence in such matters, will testify that they *have* witnessed it. Whom shall we believe?—Whom ought we to believe? Prof. Stuart, or our own senses, and the reports of thousands of competent witnesses in all parts of our land?

Go into almost any Orthodox parishes in the country, in which there is found an individual who is beginning to be suspected of a leaning towards Unitarianism. Observe the alarm which is excited, and the train of measures which is put in operation, especially if he be a member of the church. His brethren begin to look upon him with coldness and distrust; inquiries are instituted, and he is urged to state definitely what he believes, and what he does not. We will suppose, that he is not intimidated by the symptoms of an approaching storm, but continues to pursue his researches in the spirit of true independence. The result, perhaps, is, that he is led to reject the peculiar doctrines of Orthodoxy, and becomes an avowed Unitarian. Now what is the consequenee? Why, a sentence of exclusion is fulminated against him, and he is pronounced an apostate from Christianity, and impious. Care is charitably taken to poison the minds of his friends, and family, against him; and even his children, and the wife of his bosom are taught to regard him as a reprobate. This is not all. If he is placed in a humble, or dependent condition, he will be threatened during the several steps of the process, with loss of employment. He will be made distinctly to understand, that if he persist, public patronage will be withdrawn from him, and thus in addition to other evils which stare him in the face, he is menaced with poverty and famine.

Take another case; there are thousands of such. A parish accustomed to hear Unitarian preaching, becomes divided, and an Orthodox society is set up. An individual, say a female, among the Unitarians, becomes seriously impressed. The fact is soon whispered about; and if the person be in a condition that renders access to her easy, all the arts of proselytism are immediately resorted to. She is visited by the Orthodox sisterhood, who are sure to instil into her mind a host of prejudices against Unitarianism and Unitarians, whom they represent as destitute of all genuine religion, and "deniers of the Lord that bought them." They invite, they urge; they employ every method of entreaty and terror. If the individual show any symptoms of yielding, their efforts are redoubled, and they spare no exertions to induce her to see the "new Orthodox minister." Wearied by importunity, she consents perhaps. He visits her, and prayer meetings are appointed with a special reference to her case, at which her conversion is made the object of distinct and solemn address. Other means are employed. The consequence may be, that overpowered by terror, and worn and enfeebled by mental, and, perhaps, bodily suffering, she loses all firmness, and falls, at last, an unresisting victim to the arts of proselytism.

Every one knows that attempts of this kind are perpetually made; and we suppose that few persons of unprejudiced minds will deny, that the sort of influence, which is exerted, in carrying them forward, is friendly to any thing rather than to the free use of the understanding and judgment.

When the spirit of Orthodoxy does not manifest itself in the marked forms above described, it is still sure to make itself felt. In a majority of Calvinistic parishes in the country, there are those probably, and they will be found to be among the best minds, who feel little respect for the prevalent theology; but the terrors of an Orthodox police, prevent them from examining, or from uttering aloud their convictions. They are forever debarred the consolation and ennobling influence of a pure and scriptural faith, because the path of free and independent inquiry is hedged about with danger; because the moment they incur the imputation of heresy, they are subjected to contempt, reproach, and dread of desertion and want, evils involving themselves, their wives, and their children.

Such, as thousands, we repeat, are ready to testify, is the spirit of Orthodoxy, as it has of late years, manifested itself in this country. And will Prof. Stuart say, that this is not essentially a persecuting spirit? Will he undertake to say, that the representations we have made, are wholly fanciful? that they have no correspondence with reality? If so, we should despair of convincing him by the strongest array of facts.

But, he affirms, "we [Orthodox Christians] are abused and slandered!" "I know of nothing in any recent Orthodox publications, which can well compare with the reiterated charges against us, by Unitarians, from the pulpit and the press!" We are truly sorry for the Professor's memory, and must beg leave to refresh it by two or three quotations and references. We know not whether publications bearing date eight or nine years back, come within his description of "recent." If not, we ask his pardon for introducing the following extracts. The first is from the farewell sermon of the celebrated Dr. Mason, to his people, on leaving New York, and is not of very *old* date. He speaks of Unitarians as belonging to that "rank of traitors, who miscal themselves 'liberal Christians.'"

"Against these men," says he, "I have ever warned you, as the enemies of our Lord Jesus Christ, and all that is valuable in his religion, and peculiar in his salvation. I know well that this congregation is considered by them as the very focus of what they term bigotry; and I do rejoice that thus far I and you have been counted worthy to suffer shame for his name. Long may it continue so! Long may it be thought a hopeless case to attempt to bring you over to the fellowship of devils. Though I would not slander the devil; he promotes his work as the destroyer, not by tempting men to his belief, but by persuading them to embrace what he does not believe; what is too coarse and abominable for hell itself; and what the philosophical Christians shall find to be so, when they get to their own place. The pretences of these men to kindness, and candor, and love, are all hollow. They mean to make proselytes of you, and two-fold more the children of hell than themselves. O keep at a distance from them! Furthest from them, and their charity, is best. Come not near their ice, never to be melted, but in that fire which shall not be quenched."

The following is from Dr. Miller's "Letters on Unitarianism.

"You are prepared, I hope, to decide promptly, and without wavering, that they [Unitarians] are by no means to be considered as Christians, in any scriptural sense of the word; that their preaching is to be avoided as blasphemy; their publications to be abhorred as pestiferous; their ordinances to be held unworthy of regard as Christian institutions; and their persons to be in all respects treated as decent and sober deists in disguise."—"Their congregations, evidently, ought not to be called churches, nor their ordinances considered as valid; and these things being so, you ought to regard a proposition to go and hear them preach, or to read their publications as you would a proposition to hear a preacher of open infidelity, or to read an artful publication of a follower of Herbert, or of Hume."

But we will come down nearer to the present time. We suppose that the Professor *knows* of a certain "Orthodox publication," called the "Spirit of the Pilgrims." Report makes him one of the contributors. And what is the language of this publication? We will not pollute our pages with formal extracts. We will simply refer to a few classes of offences charged on Unitarians in that "bold, bad," work. And first, we would call the Professor's attention to the attempt pertinaciously made to fasten on them the stale charge of "Universalism." Is he ready to say that no injustice is done us, by this imputation? Yet he must know that the charge has, for some time back, been reiterated, in the work alluded to, as often at least as once every two or three months, for the gratification of the lovers of scandal.* But this is not enough. We are "infidels," say they. We "fall clearly on the side of the infidel." We are laboring to subvert Christianity, and substitute in its place a sort of "German Naturalism." We "give up the bible." This continues to be a constant theme of abuse, on which the conductors of the "Spirit of the Pilgrims" have, of late, contrived, in defiance of all decency, to serve up an article in almost every number.† And is there no injustice in this? No injustice in classing Unitarians of the present age with the Tindals, the Morgans, and the Bolingbrokes, of former days? Yet this as the Professor must be aware, is done.‡ Not satisfied with abusing the living, they have slandered the dead; and Wakefield, and Priestley, and Whiston, and Chillingworth, and other departed worthies, must descend to take their place in the herd of infidels.§ Not only has Unitarianism been denounced, but the character of its advocates has been assailed. They are charged with disingenuous artifice and hypocrisy, with "a disposition to conceal their sentiments, to equivocate, to evade, and even to deny them when questioned."‖

These and similar charges, form, in truth, the very staple of the work referred to. The indecency and grossness of its attacks on Unitarians, as a body, are proverbial. Nor has it spared individual character. In proof of its wantonness, we had almost said its malignity and profligacy, read, if you have patience, the long string of cold, and heartless sarcasms contained in a "Review" of "an article on Associations, in the Christian Examiner, for Sept. 1829."¶

Yet all this, it seems, goes with Prof. Stuart for nothing. We are "slandered"—we are "slandered!" says he. "We allege before the world that we have been slandered and abused!" "I know of nothing in any recent Orthodox publications, which can well compare with the reiterated charges against us by Unitarians!" Could Prof. Stuart write this without a blush? Such hardihood of assertion is really astonishing.

There is much more that is objectionable in the Letter before us. For instance, speaking of religious liberty in the name of the Orthodox generally, Prof. Stuart expresses an opinion, that there are two classes of persons, who should be subjected to "civil disabilities," to an "abridgment of the rights of citizens," on the "ground of religious opinions, and they are Atheists, and *Universalists* neither of whom, it seems, can, in the view of the Orthodox, feel the obligation of an oath and to whom, therefore, it is "mere mockery" to administer it, "either as a witness, or as a magistrate." But we cannot at present, extend our remarks. The Letter is full of complaint, and abounds in rash and unfounded assertions.

The Professor's sensitiveness on the subject of the rapid diffusion of liberal sentiments, betrays him into some observations of rather an amusing character. He cannot talk of the efforts of Unitarians, to propagate their views, with any sort of patience. He becomes heated on his very approach to the subject. What seems to distress him as much as any thing else, is, that these "horrid Unitarians," have dared to "traverse the regions of the West and South, in our own land, and forestall the efforts of the Orthodox there." "*Forestall the efforts of the Orthodox!*" Really, we were not before aware that the "South and West" had been given in promise, to the "Orthodox," and that we are encroaching on their rightful domains, every time we, or any of our friends traverse those beautiful and fertile regions. But we suppose we should have waited till the "Orthodox" had first planted their dogmas there and all along the valley of the Mississippi, and beyond the rocky mountains, have rivetted on the human mind, the chains of a gloomy and debasing theology. We might then, perhaps, have been permitted, now and then, to show our heads there, on condition that we should not attempt to disturb the existing order of things.

In the foregoing remarks on the spirit of modern Orthodoxy, we have not meant to be severe. We are not conscious of having spoken in a tone of harshness. We believe that facts will fully bear us out in all we have said, and that they would authorise even stronger statements. At the same time, we wish it to be distinctly understood that we would by no means implicate the great body of the Orthodox. We believe that the people, the laity, are, in the main, and except so far as they are urged on by the clergy, innocent of any designs to oppress. But they may be deceived by their more wary, not to say crafty, leaders, and become the involuntary instruments in forging chains, which they will afterwards find to be most heavy and galling. It is against the leaders, the chiefs in the ranks of the Orthodox, against those, who control their publications, and attempt to sway public sentiment, against the advocates of exclusion and uncharitableness, whether learned Professors in Theological Institutions, or petty tyrants of a country parish, it is against these that we contend.—With the truly candid and liberal, the lovers of peace and charity, whether Orthodox, or Unitarian, Calvinists, or Arminians, we have no quarrel. We respect no man the less because his theological opinions differ from our own, provided he holds the charity of the gospel. The "wisdom which is from above," or wisdom which Christianity teaches, we have been taught to believe, "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." This wisdom we are accustomed to respect, wherever found. But we cannot forget that there is a "wisdom which descendeth not from above, but is earthly, sensual, devilish."

* See a long article on this subject in the number for April, 1830.

† See particularly the numbers for Oct. 1829, and January, February, and August, 1830.

‡ Spirit of the Pilgrims, January, 1830.

§ Ib. Dec. 1829.

‖ Spirit of the Pilgrims for March, 1830, p. 124.

¶ Ib. March, 1830.

MR. FROTHINGHAM'S CENTURY SERMON.

We are happy in extracting the following passages from this interesting Discourse, delivered by Mr. F. to his parishioners on the Sabbath, August 29th—it being the completion of the second century since the establishment of the Church.

Two centuries have passed since this church was gathered,—the first of the long line of churches in this populous town. Its records are older than those of the town itself, since it was formed before this peninsula was settled, or even the name now given to it was thought of. It was gathered under circumstances of peculiar affliction, when disease was thinning the little company, that had scarcely yet recovered themselves from the weariness of the sea and the desolateness of their new condition. In the spirit of a considerate and courageous sorrow, its first preparations were devoutly arranged. With solemn but humble forms were those preparations completed. Its first members belonged to a class of people, whom a high foreign authority has called "the most remarkable body of men which the world has ever produced."* The first name on its list is that of one, who in any age might be held up as a model of a magistrate and a Christian man. Its first covenant is distinguished only by its superior dignity and simplicity from those which are most commended at the present day. Its first assembly was under the shade of a tree on the other side of Charles River. Its first house of worship was on this side of the stream, and was built with mud walls and a roof of straw. These were lowly accommodations. Yet they corresponded well enough, not only with their situation at the time, but with their sober devotions at any time. For they had so long felt their minds constrained under high ceilings of chiselled stone, that they were glad of the poorest building which they could raise for themselves, and content with the freedom even of the tall forests which "were God's first temples." They had learned too from their own excited minds an independence of all outward state in religion. They needed none of it in their intense communion with Heaven. Their feeling of God's presence was too strong upon them to admit of being aided by any magnificence that belonged to this world.

Such were the beginnings of this church. They might seem melancholy to us if they were not so noble. They were like the beginning of the gospel itself,—a voice in the wilderness,—a cry to repent, but at the same time a promise of a kingdom of God at hand.

I cannot conclude this discourse, already perhaps too long, without calling up the memories of those, who have been ministering servants to our church in the days that are gone. There will be time for little more than to speak out their names, as their solemn train passes before us. The first is WILSON. Associated with nobles in the English realm, he came here for religion's sake, to be installed teacher of a church in the open air, just two hundred years ago. Blessings on his meek head! His zeal had no mixture of sternness with it. He was a pattern of wisdom and gentleness, in an age that had great need of it all.—The next is JOHN COTTON. His fame was great in the colleges and congregations of his own country, before he crossed over to this. Boston received its name from the English town of Lincolnshire where he formerly ministered, and our institutions may almost be said to have been moulded by his extraordinary influence.—Honor to so learned and commanding a man! though the venerable sweetness of his older colleague has more charms for me than either his learning or command. Some of his posterity are still worshippers with us, and the children of his present successor are his direct descendants in the seventh generation.—NORTON. He had neither the soft, healing dispositions of the first, nor the bright gifts of the second. But his attainments entitled him to a better fate, than to be thrown into the whirl of political intrigues and disappointments, and to die of a broken heart.—DAVENPORT, the patriarch of New Haven, and of such celebrity as to be invited, together with Cotton, to the great assembly of divines at Westminster. He gave to this place but the feeble residue of his old age, and that little was tormented with disputes, which his best days would probably have done nothing to reconcile. Let him pass in peace.—ALLEN. His protracted ministry seems to have been rather occupied with silent usefulness than adorned with any renown. OXENBRIDGE, on the contrary, was honored during a short career. He was struck with death in the very act of conducting the services of the Lord's house.—MOODEY was the first child of New-England who officiated in this church. His benevolent and intrepid mind should now be commemorated the rather because the sour prejudices of his own times did him wrong.—BAILEY and WADSWORTH and BRIDGE were men of a faithful heart, whom no body of Christian believers on earth need have been ashamed to acknowledge.—The labors of the diligent FOXCROFT offer much to be commended; though we may well account it a serious exception to the praise, that he admired the fanaticism of Whitefield, and censured the liberality of Tillotson. With CHAUNCY a new era commenced. He viewed religion with naked human eyes, and not in unreal visions, or through the discolored and distorting medium of technical systems. He looked upon the world, and was not afraid to bind up his hopes in the common hopes of mankind. He looked up to heaven, and its throne was to him filled with the unclouded radiancy of love. He beheld the churches agitated with a storm of religious excitement, and he rebuked both the winds and the sea.—None of you need to be reminded of the excellent graces of CLARKE. The regrets for him are still warm, though his amiable features have long been dust. He had the virtues of Wilson with a better creed, and like Oxenbridge he was smitten, as he stood in the pulpit, by the angel of death.—EMERSON follows next. There are many affectionate recollections among you of his zeal as a minister and his extraordinary social worth. You rejoiced but for a little while in his mild light. He was cut off in the midst of his active and devoted course, but he has left the characters of his children to praise him in the gate.—Then, like the shadow that his early promise has become,—scarcely seen but to depart, scarcely speaking among you but to expire,—passes the friendly ABBOTT, and closes the line.

There is one more name, however, to which I cannot refrain from giving utterance. It is that of him, who was all but yours, and who would have been wholly so, perhaps, if one less worthy had not been called to occupy his place. It is MCKEAN. I see in your eyes how well you remember that ardent and noble spirit. He was the friend of us all; and I am sure there is no one here, who, if called by any circumstances to the island where he died, would not inquire for the place where he rests, and piously remove from his green grave any coarse growths that might make it unsightly.

Brethren, I have endeavored to fulfil a duty, which, at the return of a new century, seems to be demanded by the living and the dead. I have "considered the days of old,

* Edinburgh Review, Vol. XLII. p. 337, Art. *Milton*.

the years of ancient times." But who can confine his imagination to the past? A hundred years more! What have they in reserve to show after their revolution is ended? Nothing for us. They will scarcely find the children of our children alive. But may they have blessings to shower down on the church of God, whose date is not measured by centuries, and on the immortal cause of human good!

ORIGINAL MISCELLANY.

[For the Christian Register]

DELAY OF AMENDMENT.

Hardly any thing contributes in a greater degree to render men irreligious, than habits of procrastination. There are very few, who do not at times think of the concerns of their salvation with some degree of seriousness, who do not at times feel the necessity of giving to religion their deliberate attention, and who do not hope and resolve at some future day to repent of their sins and amend their lives, and make a preparation for eternity, the object of their earnest concern. But they think that this is not immediately necessary; that some present interest has a stronger claim; that a season of more convenience and leisure will come; and they delay attending to the subject so seriously, as they wish and design to do hereafter. Hence they do not feel anxious about their religious condition, because, whatever it may now be, they intend that it shall soon be made more safe. And in the mean time, life is rolling rapidly away; the awful scenes of the invisible world are fast preparing to open upon them; and death comes unexpectedly, and finds them still resolving and postponing, deluded with false hopes and fruitless purposes, and hurries them from this world of trial, unprepared and undone.

No one can reflect on his own religious condition, and not be conscious that there are many deficiencies of character, many evil propensities, many duties entirely omitted, or imperfectly discharged, many parts of life lost to religion by habitual carelessness, or stained and darkened by frequent transgression—in all which we need a thorough amendment. When we look forward to the time when the season of our probation shall end, and our eternal condition be determined;—when we try to realise what salvation is—what it is to perish at last—what to be blessed forever in the kingdom of God;—when we remember that all this is dependent on the improvements we make, and the characters we acquire in the fleeting moments of this short and precarious life; is it not worse than foolish to waste our days in vain and hesitating resolutions for the future? Is it not of the last importance immediately to set about our work of amendment, to "make haste and delay no longer to keep this commandment" of God?

That this deliberate attention to our religious condition is at some time necessary, all acknowledge and feel. For who is ready to appear before God, with only the poor, defective preparation he has already made? So long as we continue in habits of wilful neglect or of known transgression, we surely are in danger. If death should suddenly come upon us, while in this state,—and who can assure us that it will not—what would our condition be? Why then are we willing to remain in this uncertainty. Why should we hesitate instantly to do what must be done; or why delay and postpone, and content ourselves with resolutions, when wishes and purposes alone are useless, and when the happiness of an immortal existence is at stake, till our work is accomplished!

Christianity constantly enjoins perfection in holiness as our object, though she expects not that we shall ever entirely attain it. She makes allowances in mercy for the frailty of man and the imperfections of his condition. But though the gospel does not make perfection the indispensable condition of attaining its rewards, it does demand a sincere and resolute attention, an unceasing and earnest endeavor to live up to the full stictness of its laws. It makes no promise, it holds forth no hope to those who wilfully neglect or violate its commands, or who do not strive with diligence and constancy to be universally obedient. "He who knoweth to do good, and doeth it not, to him," saith an apostle, "it is sin." Have we this sincere desire, this fixt intention of living up to the strictness of the gospel; or are we seriously striving to be in all things faithful to the service of God, while we hesitate immediately to make the amendment which we feel to be required? So long as we continue to delay, is it not certain that we are not entirely resolved to reform—that we indeed prefer our present state, and are not quite willing to amend it? Our purpose is not settled and fixed. It is rather a costless wish, than a determined resolution. It is but a general and vague desire, inactive, ineffectual, and useless. If this be our state, if we love our sins so much, that we cannot firmly resolve immediately to relinquish them, if we consider the duties of religion of so little importance that we are willing to continue in their neglect, if we think God's favor of so little value that we are reluctant to strive now for its attainment, or heaven seems so worthless, that we can look on it, and turn away, and care not that our characters should yet be made meet for its inheritance,—where is the sincerity of our religion, or what are the grounds of our hope?

We neglect giving an immediate attention to the amendment of our characters and lives, because we imagine that some future day will bring us better opportunities and fewer obstacles. Yet, whenever we reflect for a moment, on this apology for delay, we feel that it is altogether a delusion. We are conscious that all we need is the disposition to amend, not the opportunity. Our own consciences tell us that it is now in our power to reform if we would. We cannot expect that any thing will occur to render our amendment hereafter more easy;—to demolish without our aid the fancied difficulties which rise to prevent our obedience, to loosen without our exertions the firm hold of our evil habits, to soften the stains and defilements of our characters that less of sorrow may wash them away. The scenes and circumstances of life that are to come will closely resemble those that are past. The business and cares of the world will then, as now, demand our attentention. Every situation will bring its correspondent avocations, every change furnish some new subject of interest; and in the progress of years, every age will find some peculiar objects of concern, and desire, and pursuit. The objects which now engage us will depart, but others of equal interest will take their place in our hearts. There never will be a time when something of this world will not be pressing for our immediate attention, when something deemed of present importance will not furnish an apology for neglecting religion, and supply a reason, equally strong with any which now delude us, for postponing yet longer the work of our amendment. The same obstacles will thus remain, the same difficulties continue to deter; but our power of overcoming them, will be weakened, if it be not destroyed.

N. C. S.

[For the Christian Register.]

THE TEMPTATION.

"He sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, all these things will I give thee, if thou wilt fall down and worship me."—*Matthew.*

He stood upon the mount; before him lay,
In all its beautiful proportion, earth.
Beneath, the fertile land of Palestine,
Where nature seems, in wild luxuriance,
Her richest gifts to lavish. Thence were seen
The far off cities of the world. Thence too,
The mighty ocean in its majesty;
Upon whose bosom, wafted by the winds,
Were borne the costliest treasures. Above all
His eye was fixed upon Jerusalem;
The light of heaven fell on her gilded domes,
Her palaces and temple, tinging them
With a peculiar splendor, as if joy
Had found a resting place upon the earth.
The Tempter stood beside him—"Thou shalt be
Among mankind, the first, the sovereign king.
Nations shall bow beneath thy sceptre; bright
Shall be its starry gems; and time shall ne'er
Wither the verdant wreath upon thy brow;
The pleasures of the earth shall all be thine,—
That earth whose loveliness thou lookest on
From this high mountain; so thou wilt cast off
Allegiance to the King divine of heav'n,
And offer me the homage of thy soul."
Thus spoke the Tempter, yet his words were vain.
The fascinating picture he had drawn
Of worldly glory, could not touch a heart
Whose deep affections centred all in Heaven.
And Jesus turned away, his homage still
In fervor and in spirit offering
Humbly to God, his Father and his friend.

And deem'st thou, man—there was no trial here
And no temptation? that no inward thought
Of earthly pleasures and of happiness
Might have arisen in our Saviour's breast,
When lay before him all the loveliness
Of this fair earth; had not his spirit turned
With pious confidence to God alone—
Yet was refused the glory of the earth
In hope of an unfading crown above.
Say then—shall man pursue those pleasures here
Which still elude his grasp—and yield to each
Temptation coming over him? Oh no—
His prayer should ever be—"Mine be the pure
And constant faith of Jesus—and when comes
Temptation o'er the heart,—may there be left
No traces on my soul, that it hath been."

O. W. W.

[For the Christian Register.]

AGENTS FOR SCHOOLS AND LYCEUMS.

Mr. Editor,—My mind has been so deeply impressed with the importance of elevating the character of our schools and the general tone of common education, that I am induced to inquire if there is a parent, or a friend of education, who would not gladly contribute a small sum for an opportunity to witness some of the improvements, which are now effecting a rapid change and elevation in the character of schools? Especially, if they could have a practical demonstration of these improvements, exhibited through the minds of their own children? Such a demonstration it would be easy to afford, if agents could be procured, who are acquainted with the modern improvements in schools, to visit towns and collect children for the purpose, and through them exhibit to their parents and all the friends of schools who might be disposed to witness them, such parts of the exercises and apparatus, as are found by extensive experience, to be both useful and *economical* in the business of imparting instruction and developing intellect.

At present it would perhaps be difficult to procure agents properly qualified for such an undertaking. But if young men of the right temperament and talents should attend the course of lectures particularly designed for teachers and conductors of schools and Lyceums, they might in the course of three weeks procure the necessary information and skill for this most desirable object and when procured and offered to the public it would certainly by appreciated and encouraged by every lover of science or of schools.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 18, 1830.

INTEMPERANCE.

We made a few remarks in our last paper, on the subject of Retailing Licenses, and the apparent insensibility of our municipal authorities to the great evils arising from their "*enormous* and *unnecessary* extension." We referred to them particularly as affording to the lower classes injurious facilities, for self abuse and ruin. But those, though more peculiarly the victims of the multiplication of these temptations, are not the only victims. The young, whose false notions and love of excitement lead them easily astray when surrounded by temptation, are also too often ensnared and ruined by our too indulgent measures, or by our neglect to acquaint ourselves with their consequences—the sufferings and evils that grow out of them.

We believe there is not an individual among those who regulate our licenses, whose principles are not right on this subject; none who would not act against the evils promptly and fearlessly, if their minds could but be aroused, to a just view of what is daily and nightly endured in our city, by the victims of intemperance and their friends. The wives, and even the young children of the intemperate can tell tales of suffering that would rend anything but hearts of stone. Yet we wrap ourselves up in the solace and comforts of a peaceful and orderly home, and leave the miserable families of the intemperate, to suffer and weep—the broken-hearted victims of our unfaithfulness to the trust committed to us as the guardians of the public morals and happiness.

But we are told, "this is mere declamation"—"your proposed measures would not remedy the evil. The intemperate will drink. They will get the means of self-abuse somewhere."

This has always been the cry of the *indolent* magistrate and the *selfish* retailer. We do not say of all magistrates or all retailers—for it is not true,—but of the *indolent* and *selfish*. And it always will be the cry with such, so long as there is a prospect from it, of *ease in office*, or of *gain* from *practising on the follies, passions and vices* of men.

"Good men and true" do not believe and will not regard this cry. They think rather of the cry that goes up to the ears of the invisible and righteous One, who appoints to each of us our duties, and will reckon with all his stewards. And they will labor vigorously and untiringly to understand the nature and extent of their duties, on this subject, and to rid their own skirts of the blood of the slain.

To the young then, and to the intemperate in the lower grades of life, who are not to be reached by the warning voice of our journals, or influenced by the better examples of improved society,—to such we owe an important duty. We are solemnly bound, to the extent of our power, not only to remove the temptations that present themselves at almost every turn of our streets, but to put beyond the reach of those who seek it, the very means of indulgence. Shall we allow those who are incapable of rightly governing themselves to swallow down poison because their diseased appetites crave it,—till both they and their dependent families are forced upon our charity for a maintenance?

But "the retailers,"—we are told—"respectable and honorable men, who have long enjoyed this privilege, would complain of an infringement of their rights."—This we do not believe. If they were all served alike—if the licenses were restricted, as they ought to be, to our regular public houses—we do not believe that our respectable and honorable retailers would complain. We trust they have the real good of the community too much at heart to do it.

That some who now have licenses would complain loudly, we do not doubt. In the present state of affairs there are, possibly some hundreds of such persons who would excite as much disturbance as their influence might enable them. And what if they would? Shall the virtuous and orderly part of society allow the selfish and unprincipled to fatten on the ruin of their fellow citizens, because they are afraid to say *no*? Shall men be allowed, and protected in it by law, to sell poison, because they will set the mob upon us if we refuse them? Away with this miserable, temporising policy! We rejoice to believe that it is no part of the policy of our Municipal authorities. We believe that towards the accomplishment of as rapid a reform as the term of present licenses will permit, there is nothing wanting on their part, but that they should be made thoroughly acquainted with the extent and magnitude of the corruption and suffering that result from multiplied licenses,—from the legalized facilities, which the young and intemperate have of abusing and ruining themselves, and breaking the hearts of their friends.

DUTY TO THE POOR.

In proportion as Christianity gains its true ascendency in the hearts of men, in the same proportion do they engage actively and cheerfully in plans for meliorating the condition of the unfortunate, the destitute and the suffering. In all parts of our country, at the present day, and not least we believe, among ourselves, there are many who are striving to awaken in their brethren, of the rich and middling classes, a sense of their duty to the poor. There are those among us, (we fear there are many,) in easy circumstances in life, who never disturb their agreeable sensations by visiting the poor—who take no pains to learn the reality, extent and causes of their poverty and sufferings. These are the persons who are least willing to listen to projects of charity in regard to them; who relentlessly leave the poor to struggle on for themselves as they may, with the temptations, the scorn, the oppression and sufferings of their condition.

There are however many such, we doubt not, both ladies and gentlemen, who, if they would faithfully make the experiment, go amongst the poor, and search out and relieve the real objects of distress, would find a reward, far above the value of their luxurious self indulgence at home, in the greater consciousness they would thus acquire of the value of their own domestic comforts, as well as in the grateful self-approval which necessarily attends the faithful discharge of duty, or the performance of generous deeds. We hope that the frequent appeals made to the hearts of such will be successful; that at least there are some who will make the experiment.

But whatever may be thought or said of plans for relieving the pecuniary wants of the poor, no man who makes any pretensions to Christianity can object to plans and efforts for educating their children, and thus far elevating their characters, and qualifying them to rise by their own strength from their depressions and sufferings.

We have been led into this train of thought, and to endite these remarks, by a perusal of the following article which appeared in the Boston Daily Advertiser of Wednesday, and which we commend to the attention of our readers.

"Within two or three years past, I have kept a considerable number of the children of the poor in our free schools, by supplying them with the books, without which they could not retain their places there. A demand of books for children of this description continues throughout the year; but it is peculiarly great at the time immediately succeeding the annual visitation of the schools, when a new classification is made of the children in them. I have now, however, met this demand as long as I can meet it, without making a public appeal for assistance in it. The truth is, that public provision should be made for a supply of these books to those children, whose parents cannot afford to purchase them. I have no doubt whether boys and girls are annually falling into the ranks of Juvenile Delinquents among us, principally in consequence of a separation from our schools, from a want of books which their parents could not procure for them. Two objections are urged against a public provision for a supply of these books. The first is, that it is doubtful whether there are parents who cannot afford to purchase them. This, however, is a very great mistake, as I am at any time ready to prove to any one, who will but for half an hour visit with me some of the poor parents in our city. The second objection is, that many would be disposed to avail themselves of such a provision, who might easily meet this expense for their children. So it would undoubtedly be. But could there be no security against this abuse? Are there none among us, with whom this benevolent agency could be safely entrusted? Are there none among us who would hold themselves accountable for every book which should thus be given? I, for one, would do it; and others would be as ready for the charge as I am. The cost of these books for a boy, or a girl, must sometimes be two dollars; though often it may not be more than twenty-five or fifty cents.—But even this last is a heavy expense, and an expense not a little embarrassing, to parents whose weekly labors will not bring them twenty cents over the amount which must be paid for rent, and who must yet feed and clothe their children.—The late Mr. Webb, a teacher in one of our free schools, left by his will $1000, as a fund for the supply of books for the children of the poor in the writing department. The city furnishes *fire arms* for those of the militia, who cannot afford to purchase them. And does the public safety less imperiously require the good education, as far as shall be practicable, of every child in the city?

"Respectfully, Joseph Tuckerman."

CENTURY DISCOURSES.

Our readers will find on our first page some extracts from the Discourse, lately delivered by the Rev. Mr. Frothingham, on the completion of the second century, since the establishment of the First Church. We discern the skill and discrimination of a Master, in the brief sketches drawn by the Preacher, of the characters of his Predecessors, especially those of Wilson and Chauncy; and, for ourselves, we are impressed by the beauty and historic justness of that allusion, in which the beginnings of that Church are represented "as the beginnings of the gospel itself—a voice in the wilderness—a cry to repent—but at the same time a promise of a kingdom of God at hand."

We rejoice that these returns of centuries to our churches, our villages, or cities have already excited, and are exciting, the interest, which such occasions ought to inspire. They are not only interesting, but they are fraught with instruction. They call up the history of God's wonderous Providence, and are therefore strictly religious celebrations, in which deep feelings of devotion should mingle. They lay open the hidden records of history; and rescue from obscurity, and convert into lessons of wisdom, what might otherwise be forgotten or unknown: and they make the whole history of our fathers an example, an encouragement, or a warning to their children.

These occasions have already furnished for us, some excellent productions, which under the form of Discourses, Addresses, or Orations, are well worthy, not only of an attentive perusal, but of careful preservation for the benefit of generations to come. Of these, we have already largely mentioned Hon. Mr. Everett's at Charlestown, and Rev. Dr. Pierce's at Dorchester. The Discourses of Dr. Wisner also "on the completion of a century from the first occupancy of the present Meeting House," are entitled to a respectful notice.—For though pervaded by a theology and an exclusiveness of spirit, with which we have no sympathy; and though not without some historical errors, which we may possibly take opportunity to point out, yet we may gather from them much valuable matter. The copious notes, which are added to these discourses, contain some very curious facts; and exhibit an industry, and accuracy of research highly honorable to the compiler.

To the publications already mentioned we are happy now to add Mr. Frothingham's, which though brief for a century Discourse, and wanting notes, which we always welcome as the appropriate accompaniments of such works, in which learning as well as eloquence may find place, yet will it be valued as a precious *bijou* among weightier jewels, abounding, as it does, with beautiful thoughts, and with "words, fitly spoken, even as apples of gold in pictures of silver."

PUNISHMENT OF FRAUD.

For the honor of our country, if from no other motive, we are glad to see the sensitiveness of our merchants to any delinquences and frauds in our articles of export. We rejoice to see the rules of right and justice enforced, whether it be done from a hatred of injustice, or from mere policy. No doubt the measures of punishment alluded to in the following paragraph, were adopted partly in self defence; though we trust we may set them down principally to the credit of the most honorable motives.

"*Fraud in Cotton.* The 'Intelligence,' printed at Tuscaloosa, Alabama, mentions that the merchants of that place have recently entered into an agreement to prosecute, in every instance, where fraud is discovered to have been practised in packing cotton, and pledging themselves jointly to defray the expenses of prosecution. This measure has been adopted in consequence of several frauds of the kind having been detected at that place, and which had been heretofore suffered to pass, on the seller making up the deficiency. One or two cases of prosecution will probably put an end to the practice, which grew and waxed bolder upon the lenity observed towards those guilty of it."

Christian's Manual. The September number of this interesting and useful work is just published. We think, from a hasty perusal, that this will prove an attractive number. It has been the fault of many of our religious periodicals,—those issued weekly, as well as others—that they contain too many articles long and dull, though good. Whatever may be said of other works, this is not at present a fault of the Manual. Judging from our own feelings, we think the substantial merit and increasing interest of its pages, must eventually give it an extensive circulation. The contents of the present number, are, "Religious traits of Dr. Johnson, interesting to youth in sabbath schools; Lord Collingwood; Patience and perseverance with dull pupils; the story of Ishmael; on plants, a dialogue—altered from Paley's natural history; original poetry—paraphrase on the good counsel of Chaucer; 'We shall all be changed.'"

*** We have inserted, by particular request, the Prospectus of a new religious paper. We do not mean by this act to express our approbation of the views which it will support. So far as it shall endeavor to overthrow a belief in what we consider the unscriptural and evil doctrine, that the consequences of sin are confined to this life, we wish it success. So far as it is established against prejudice and for want of an opportunity to bring before the readers of religious journals the arguments which it will contain, we think it has a claim to courteous treatment. The principles of equal justice and free inquiry which we have advocated forbid us to deny its projectors the opportunity which they desire, of acquainting the public with their design, though we deem it proper expressly to state that the tenet of universal restoration is not included among the articles of our faith.

Mr. Cazneau Palfrey, recently of the Theological School at Cambridge, has accepted the invitation of the Unitarian Congregational Society at Washington, D. C. to become their minister.

Mr. William Barry of this city, and also from the school at Cambridge, has been invited to settle as minister of the Unitarian Congregational Society at Lowell.

OBITUARY.

GEORGE KIMBALL BEEDE.

[The following obituary notice appeared in the Eastport Sentinel of the 1st instant.]

In this town, on Friday morning, Aug. 27, of a fever, Mr. George Kimball Beede, eldest son of Rev. Thomas Beede, aged 21.

The subject of this notice accompanied his father's family from Wilton, N. H. to this place, a few months since, with a view to establish himself in mercantile business, to which he had served a regular apprenticeship, and anticipated much happiness in entering upon the active scenes of life. He had laid the foundation of usefulness in the cultivation of those principles and habits of mind, which give energy to character and command the confidence and respect of society. He early felt the importance of divine truth in the formation of his character; and a deep sense of moral and religious obligation regulated and controled his conduct in the discharge of his duties to those with whom he had been connected.

But he was particularly endeared to his friends by his kind and amiable disposition, and by the simplicity and purity of his manners. It was the union of his moral and intellectual qualities that made him the dutiful son, the affectionate brother and the agreeable and intelligent friend and companion.

It is a consolation to his family and friends that he bore a severe illness of fifteen days with great patience and resignation. They mourn, indeed, but not as those who have no hope. They will contemplate his spirit as having fled from earth to heaven, and though they have followed his remains to the tomb, they can confidently say,

"All is not *here*, of our beloved and bless'd—
Leave ye the sleeper with his God to rest!"

SUMMARY.

Convention of the Literati. The New York Courier and Inquirer states that a Convention of Professors from various parts of the country will be held in New York for the purpose of considering the best means of advancing the higher branches of education, as well as literature in general. We are told that the meeting will take place under the auspices, and in connexion with the New University, New York city, which will soon go into operation.

Removal of the Post Office. The Boston Post Office has been removed from Merchants Hall, at the corner of Water and Congress streets, to the Old State House, or the 'City Hall,' as it is hereafter to be called.

The fire works on the Common will commence at 7 o'clock Friday evening. They are of considerable variety, and will continue about two hours and a half.—At nine o'clock, precisely, there will be a discharge of one hundred rockets.

Dr. James Thacher is elected a Foreign Member of the French Society of Universal Statistics recently instituted at Paris.

Visitation of the State Prison. The Governor visited the State Prison on the afternoon of Thursday the 9th Sept. He saw the orderly manner in which the convicts went into the Chapel; and was present at their evening services. After the Rev. Chaplain had read a portion of the Scriptures, and had offered prayers to the Father of Mercy and of Grace, the Governor addressed them; and in a plain manner told them that they were all objects of the Government's watchful attention; that he was glad to inform them that their present state of good order and obedience was well known to him; that it was their duty to obey with cheerfulness the officers set over them; that any signal instances of uniformly good conduct would be made known to the Government; and that pardon would be extended only to such as here manifested indubitable signs of patience and humility; and of repentance for the evils which they have done to Society.

They must not expect in every instance that pardon will be the reward of good conduct during the time of their imprisonment; but they might be assured that it would never come except upon the recommendation of the Warden and Chaplain. He encouraged them to hope that their dispositions and characters might be improved under the admonitions and advice of the Chaplain; and that those whose confinement was for a period of years, may, by the blessing of God, be restored to their families and friends, so reformed that their families and friends may be willing to receive them; and encourage them to follow some useful occupation.

The manner and language of his Excellency had no tendency to lessen them in their own esteem; or to cherish in them any ill-founded expectations of favor before it shall be deserved. The prisoners listened to him with perfect silence, and with looks of respect. *Patriot.*

Naval Agency in the Pacific. Col. Philo White of North Carolina has been appointed United States' Naval Agent for the Pacific station. There will be but one agency in those seas. He goes to Valparaiso.

Infidelity and Crime. A person for several weeks past has been in the habit of entering the loft of a paper ware house, in this town, and carrying off paper while the owner was at his meals. On Monday he was detected, and has been since examined, and committed to jail for trial. He has stolen twenty four reams of paper, worth about $100.

This miserable young man was once an industrious mechanic. Some time ago he joined the Fanny Wright Society in this town, and was one of the principal lecturers at their meetings, which have recently been broken up. Comment is unnecessary.—*Prov. Daily Adv.*

President Jackson left the Hermitage on his return to the seat of Government on the 31st ult. and expected to arrive at Washington between the 15th and 20th inst.

From the Boston Daily Adv.

LATE NEWS FROM FRANCE.

By the packet ship Amethyst, which arrived here on Saturday, from Liverpool, we received London papers to Aug. 6, containing news from Paris to the 4th.

The ship Hercules, which arrived on Sunday, brought London papers one day later. We are indebted to Mr. Topliff for the loan of the Morning Herald of the 7th, from which we have copied a number of interesting particulars.

Our previous news from Paris was to July 31, at which time it was not known where the King and others of the royal family were. It now appears that they remained at the palace of St. Cloud, situated about five miles west of Paris, until the 31st, surrounded by 12 or 15,000 men, who had retired thither from Paris. The presence of these troops prevented any popular rising in the town of St. Cloud, and the provisionary government had strictly prohibited the armed citizens from going out of Paris. At 2 o'clock on that day Charles X. with his suite, including Prince Polignac in twelve carriages, left the palace in a state of the greatest confusion, with the intention of proceeding to Versailles, escorted by the troops of the Royal Guard, and the Swiss Guards. The 4th Regiment of the Royal Guards was left at St. Cloud to protect the retreat and they were soon attacked by a multitude of armed citizens from Paris, and from the neighbouring communes, several hundred men were killed, and 600 wounded were conveyed to the Hospital of Beanjou. The Royal troops deserted in great numbers on the retreat. Before they reached Versailles it was found that the people there had taken up arms, and disarmed the Guarde du Corps, and that they would not permit the royal party to enter the city. They therefore proceeded to Rambouillet, a small town 30 miles south west from Paris, in which is a castle containing one of the meanest of the Royal residences, where they arrived at half past 4 o'clock in the evening. The Duchess d'Angouleme arrived on the following day, disguised as a Peasant's wife. It was said that the number of troops of all arms who accompanied the King at Rambouillet was about 2000, with a great number of generals and superior officers without troops. Many of the troops had refused to follow their officers.

On the first of August the King issued an order appointing the Duke of Orleans Lieut. General, and revoking his ordinances of July 25, declaring his wish that the Chambers should meet on the 3d.

On the 2nd, he executed at Rambouillet his act of abdication, in favour of the Duke de Bordeaux, which he communicated to the Duke of Orleans, and requested him to have the Duke de Bordeaux proclaimed by the name of Henry V. The Dauphin united in this act and renounced his rights to the crown. This act of abdication will be found among the documents given below. Five commissioners were appointed by the provisional government to accompany the king to the coast, that he might embark for the place which he might select for his retreat.

On the third the Chambers of Peers and Deputies assembled and the session was opened by a speech from the Duke of Orleans as Lieut. General, which will be found below. He professes his artachment to the principles of a free government, and his resolution to re-establish the empire of the laws, and to preserve the liberty which was threatened. He gave notice that as soon as the Chambers should be organized he should have the act of abdication laid before them. He takes no notice of the reservation in favour of the Duke de Bordeaux, and makes no intimation of his wishes in relation to the succession.

On the same day it was reported that the commissioners had met with difficulties in making the definitive arrangements with the King, and that he had withdrawn his abdication. This rumour produced great excitement in Paris. The National Guards in immense numbers, and all classes of the population, sat out immediately for Rambouillet, to compel the king to resign his pretensions.

Whether there was any foundation for the rumour which caused this excitement does not clearly appear. The determination of the king in relation to the course he would pursue was however hastened by the approach of the National Guard. Before the day expired he commissioners wrote to the Prince of Orleans that they had succeeded in their mission, that the king was to depart with his family, and that he would proceed to Cherbourg to embark. The despatch enclosing the official letter says it was understood to be the king's intention to embark to the United States.

On the 4th the two Chambers again assembled, the Peers under the presidency of Baron Pasquier. The Deputies proceeded to vote for the candidates for the presidency, from whom a president is to be appointed by the representative of the sovereign. The candidates chosen were Messrs. Royer Collard, chosen President in 1828, Cassimir Perrier, Lafitte, Delessert, and Dupin. We do not see any indications of a disposition to support the claim of the Duke de Bordeaux to the crown. Every thing appears to point to the elevation of the Duke of Orleans to the throne; but the decision of the Chambers is yet to be seen. Most of the foreign ambassadors have given assurances of the friendly dispositions of their sovereigns.

It is said that the number of killed and wounded on the 27th and 28th of July is much less than had been previously stated—that the number taken to the hospitals was from 16 to 1700. To this number are to be added the wounded who were carried to their own houses.

The Lieutenent General of the kingdom ordained [Aug. 2] that the condemnations pronounced for political offences of the Press remain without effect; that the persons confined for such offences are to be immediately set at liberty. They are also relieved from fines and other expenses, with the single exception of the duty, and that the proceedings instituted up to the present day are to cease immediately.

PARIS, August 3.

Opening of the Chambers—Speech of the Lieut. General of the Kingdom.

"Peers and Deputies,—Paris, troubled in its repose by a deplorable violation of the Charter and of the laws, defended them with heroic courage! In the midst of this sanguinary struggle, all the guarantees of social order no longer subsisted. Persons, property, rights—every thing that is most valuable and dear to men and to citizens, was exposed to the most serious dangers.

"In this absence of all public power, the wishes of my fellow citizens turned towards me; they have judged me worthy to concur with them in the salvation of the country; they have invited me to exercise the functions of Lieut. General of the kingdom.

"Their cause appeared to me to be just, the dangers immense, the necessity imperative, my duty sacred. I hastened to the midst of this valiant people, followed by my family, and wearing those colors which, for the second time, have marked among us the triumph of liberty.

"I have come firmly resolved to devote myself to all that circumstances should require of me in the situation in which they have placed me, to re-establish the empire of the laws, to save liberty which was threatened, and render impossible the return of such great evils, by securing forever the power of that Charter, whose name invoked during the combat, was also appealed to after the victory.—(Applauses.)

"In the accomplishment of this noble task it is for the Chamber to guide me. All rights must be solemnly guaranteed, all the institutions necessary to their full and free exercise must receive the developements of which they have need. Attached by inclination and conviction to the principles of a free Government, I accept beforehand all the consequences of it. I think it my duty immediately to call your attention to the organization of the National Guards, to the application of the Jury to the crimes of the Press, the formation of the Departmental and Municipal Administrations, and, above all, to that 14th article of the Charter, which has been so hatefully interpreted.—(Fresh Applauses.)

"It is with these sentiments, gentlemen, that I come to open this Session.

"The past is painful to me. I deplore misfortunes which I could have wished to prevent; but in the midst of this magnanimous transport of the capital, and of all the other French cities, at the sight of order reviving with marvellous promptness, after a resistance free from all excesses, a just national pride moves my heart, and I look forward with confidence to the future destiny of the country.

"Yes, gentlemen, France, which is so dear to us, will be happy and free; it will show to England that, solely engaged with its internal prosperity, it loves peace as well as liberty, and desires only the happiness and the repose of its neighbors.

"Respect for all rights, care for all interests, good faith in the Government, are the best means to disarm parties, and to bring back to people's minds that confidence—to the institutions that stability—which are the only certain pledges of the happiness of the people and of the strength of states.

"Peers and Deputies,—As soon as the Chambers shall be constituted I shall have laid before you the acts of abdication of his Majesty King Charles X. By the same act his Royal Highness Louis Antoine de France also renounces his rights This act was placed in my hands yesterday, the 2d of August, at 11 o'clock at night. I have this morning ordered it to be deposited in the archives of the Chamber of Peers; and I cause it to be inserted in the official part of the *Moniteur*."

Letter from the Commissioners appointed to attend the King

RAMBOUILLET, Aug. 3.

Monseigneur,—It is with joy that we announce the success of our mission. The King has determined to depart with all his family. We shall bring you all the incidents and details of the journey with the greatest precision. May it terminate happily.

We follow the route to Cherbourg. All the troops are directed to march on Epernon. To-morrow morning it will be decided which shall definitively follow the King.

We are with respect and devotion, your Royal Highness's most humble and most obedient servants,

DE SCHONEN,
LE MARESCHAL MAISON,
ODILLON BARROT.

The despatch which encloses the above official letter says, "it is understood to be the King's intention to embark for the United States of America. The King's resolution has evidently been hastened by the approach of the armed force from Paris."

From the Moniteur of Aug. 4.

PARIS, Aug. 3.—(Official.)—The following Act, superscribed "To my cousin the Duke of Orleans, Lieut. General of the Kingdom," has been deposited by order of the Duke of Orleans in the archives of the Chamber of Peers:—

RAMBOUILLET, Aug. 2, 1830.

My Cousin,—I am too profoundly grieved by the evils which afflict or might threaten my people, not to have sought a means of preventing them. I have therefore taken the resolution to abdicate the crown in favor of my grandson the Duke de Bordeaux. The Dauphin, who partakes my sentiments, also renounces his rights in favor of his nephew.

You will have then in your quality of Lieut. Governor of the Kingdom to cause the accession of Henry V to the crown to be proclaimed. You will take besides all measures which concern you to regulate the forms of the government during the minority of the new King. Here I confine myself to making known these dispositions; it is a means to avoid many evils.

You will communicate my intention to the Diplomatic Body, and you will acquaint me as soon as possible with the proclamation by which my grandson shall have been recognized King of France, under the name of Henry V.

I charge Lieut. General Viscount de Foisen Latour to deliver this letter to you. He has orders to settle with you the arrangements to be made in favor of the persons who have accompanied me, as well as the arrangements necessary for what concerns me, and the rest of my family.

We will afterwards regulate the other measures which will be the consequence of the change of this reign.

I repeat to you, my cousin, the assurances of the sentiments with which I am your affectionate cousin,

CHARLES.
LOUIS ANTOINE.

NATIONAL GUARDS OF PARIS.

Orders of the Day.—Aug. 2.—At the glorious crisis when Parisian energy has reconquered our rights, every thing is still temporary. Nothing is definitive, but the sovereignty of those national rights, and the eternal recollection of the great work of the people. But in the midst of various powers invented by the necessity of our situation, the re-organization of the National Guards is a measure of defence and public order, which is generally called for. The order of the Prince, exercising the high function of Lieutenant General of the Kingdom—most honorable for me—was, that for the present I should take the command. I refused in 1790, at the advice of three millions of my comrades, because that office would have been permanent, and might one day become dangerous. Now, however, the circumstances are different, and I think it my duty, in order to serve the cause of liberty and of my country, to accept the general command of the National Guards of France.

LA FAYETTE.

From the Constitutionnel, Aug. 4.

The Duchess d'Angouleme is said to have arrived at Rambouillet, accompanied by a single officer of her household. She travelled in a hackney coach, and was disguised in the garb of a peasant's wife.

Gen. Drouet has been appointed Governor of the military division of Metz. M. Beinhard, formerly French Ambassador at Frankfort, is said to have been appointed Minister of Foreign Affairs. Angiers shut its gates to Charles X. Nantz joins its forces to the citizens of Main and Loire. Saumur has mounted the tri-colored cockade.

It Lyons the tri-colored flag flies, and 10,000 men were on the point of marching to Paris. Lisle answered to the telegraph of the Home department, "All your orders shall be obeyed." Tours displayed the tri-colored flag. Gen. Donedieu had made his submission. At Orleans the Swiss grounded their arms. Last night the remainder of the troops, both cavalry and infantry, who had followed Charles X to Rambouillet, returned to Versailles, and made their submission. Tri-colored cockades were immediately distributed among them, which they adopted.

From the Gazette de France.

Most of the Ambassadors of foreign powers residing at Paris had yesterday given to the Duke of Orleans the assurance of the most friendly disposition of their respective sovereigns. The English Ambassador is said to have been the first. By way of a last resource, Charles X. entered into a correspondence with Viscount Chateaubriand, on the 27th 28th and 29th of July, but after exchangiag a few letters the correspondence ceased.

From the Moniteur.

PARIS, Aug. 4.—First comes the note of the Commissioners, announcing their departure for Cherbourg with the King.

Yesterday accomplished the work which was begun on the 28th and 29th July. The transport of patriotism which led to Rambouillet nearly 60,000 men of the National Guard of Paris has been fruitful and powerful as was to be expected. At the news of this movement the King quitted Rambouillet with his family, abandoning every thing, even his last hope. The National troops which set out under the command of Gen. Pajol, who was accompanied by Gen. Excelemans, Col. Jacqueminot, and M. George Lafayette, displayed, as in the great work just finished, an admirable enthusiasm. The expeditionary army encamped at Coignieres wanted to set out this morning at three o'clock to go to Rambouillet, and even further, and it was with great difficulty that Gen. Pajol was able to prevent their march, which was now become useless.

But the result of this movement has been immense; the flight of the King, his definitive abdication, the taking of all the diamonds of the Crown, the capitulation of the whole Royal Guard. Such are the fruits of this day, which closes the glorious revolution that a great nation has just effected. After the praises merited by the brave National Guard, which yesterday behaved in a manner worthy of itself, both by its enthusiasm and its discipline, we must do justice to the talent of Gen. Pajol, and to the zeal and presence of mind of Col. Jacquemont and M. George Lafayette. Such troops are worthy of such chiefs. At six o'clock these brave officers entered Paris with the Crown diamonds, amidst cries of "*Charter forever! The brave National Guard forever!*"

From the Messager of Thursday, 6th Aug.

A letter accompanying the express, says—"As soon as the chamber is constituted, a proposal will be made to it to offer the Crown to the Duke of Orleans. Every thing is prepared for this. It is probable that the Peerage and the Magistracy will be remodelled. It is affirmed that Gen. Clausel is appointed commander-in-chief of the army in Africa."

A letter from Paris, Aug. 4th says—"It is a remarkable fact that the people, the lower classes, the *mere mob*, who were the real combatants, and who triumphed, have, after the victory, peaceably returned to their labor. Peyronnet and Chantelauz, late Ministers, have been arrested at Tours. The French army makes every where its submission: the tri-colored flag is flying in all the departments.—The National Guard is organizing itself rapidly: it is in arms in every part of France."

Paris was perfectly tranquil on the 4th.

The general opinion in the political circles in this country (England) is that our government will, as soon as affairs are at all settled in Paris, acknowledge the authority of the Duke of Orleans and the Provisional Government appointed by the voice of the people. It is asserted that his Majesty has personally expressed a decided intention not to interfere with the intestine quarrels of that country—an example that will probably be followed by Europe generally. All the foreign Ambassadors, with the exception of the Austrian Ambassador, who is gone to Dieppe on account of ill health, have remained in Paris, and the best feeling appears to exist between them and the present government. *London Globe.*

The following placard is posted up in the streets of Paris:

"Charles the Tenth can never again enter Paris: he has caused the blood of his people to flow.

"A republic will expose us to dreadful divisions, and cause quarrels with Europe.

"The duke of Orleans never fought against us.

"The Duke of Orleans was at Jemappe.

"The Duke of Orleans is a Citizen King.

"The Duke of Orleans wore the tri-colored cockade in battle, and he will wear it again—we will have no other.

"The Duke of Orleans has not proclaimed himself, but waits our wishes. Let us proclaim him; he will accept the Charter, and the French people will support his throne."

The extraordinary heroism of the youth of the Polytechnic School is scarcely to be equalled by any thing in Roman or Grecian story. The following particulars are from our Correspondent in Paris:—

Paris, July 30. The students of the Ecole Polytechnique have made the most valorous attacks and defence—they have fired away two days and nights against the troops, and have headed the citizens to march against the troops. I have seen children of ten and twelve years old with pocket pistols in their hands, go under the arms of soldiers levelled against the citizens, and when near enough, fire these pistols in the bellies of the soldiers. A youth of 13 crept under the belly of a gen d'arme's horse, with a brace of magnificent pistols, & rising again between two gens d'armes, he killed them both right and left. I have seen a boy of less than ten returning from a charge with two bayonet wounds in his thigh, and yet unwilling to yield his arms.

The same authority adds, that the lowest of the rabble, after two days' fighting, and almost dead with hunger, have crossed restaurants where silver plate was on the tables, and heaps of loaves in every corner, and yet have not touched a crust!!!

Latest from England. Liverpool papers of Aug. 9th, have been received at New York. They bring no later French news than before received, and no English news of importance. We give the following items, selected by the New York Commercial Advertiser from the English journals.

A Letter received from Paris states that Prince Polignac had arrived safely at Brussels

The Ex-King of France and his son are said to be going to Switzerland, and the Duke de Bordeaux, with his mother, to Naples.—*Globe.*

Among the passengers who arrived at Dover on the 6th ult. from France, is the Archbishop of Reims, confessor to Charles X.

Several vessels, American as well as English, are about proceeding from Liverpool for ports in France, for the purpose of conveying from that country persons who may wish to emigrate to the western world in consequence of recent events.

We are able to state from authority, that the British Ambassador in Paris has received from the Duke of Orleans the strongest assurances of his desire to maintain friendly relations with this country, whatever may be the conduct of other countries.—*Court Journal.*

The Journal Des Debats of Aug. 2 published the following ordinance of the Paris Tribunal of Commerce.

Art. 1. All commercial business papers, payable in Paris from July 26th, to Aug. 15th, both inclusive, shall be extended (*porogees*) for ten days, so that notes or bills of exchange payable on the 26th of July, shall not be considered as due until the 5th of August, and so on in succession.

Art. 2. All protests, proceedings and suits occasioned for purposes mentioned in the preceding article are equally suspended.

Turkey. The state of affairs, in some parts of the Sultan's dominions, is by no means favorable, as appears by the following paragraph in a Trieste paper of July 20.

The insurrection of the Albanians which is daily spreading, and the obstinacy of the Bosniaks become more and more serious; and the moment is, perhaps, not far off when the European Powers will devote the greatest attention to this subject. The insufficient means which the Porte is able to oppose to the insurrection is a new proof of the decay of its power, and perhaps, an omen of the approaching dissolution of the Ottoman Empire. The Albanians already begin to form themselves into regular corps. The Grand Vizer appears not willing to venture to attack them with the troops under his command; and it is rather thought that he will be obliged to keep on the defensive; but then it does not appear how he is to relieve his son, who is blocked up in Janina. The Pacha of Bosnia is said to have collected 10,000 men who are devoted to him, but probably more for his own safety than to support the authority of the Porte. He has not yet been able to put down the banditti, who showed themselves in all parts of Bosnia, and frequently made incursions into the neighboring Austrian territories, where they commit the most scandalous excesses. It has, therefore, been necessary to reinforce the troops on that frontier; and, perhaps, if this state of things should continue, it may be found requisite to occupy by Austrian troops that part of the Turkish territories which is nearest to the Austrian frontiers.

MARRIAGES.

In this city, Mr. James Gay to Miss Jane M. Leman; Mr. John Charter to Miss Hannah J. Yeaton

On Monday evening, by Rev. Mr. Pierpont, Mr. John Davis to Miss Mary Cutler.

In Brookline, 7th inst. Rev. F. H. Hedge, of West Cambridge, to Miss Lucy Pierce, daughter of Rev. Dr. Pierce, of B.

In Westfield, Mr. James A. Morey to Miss Dorcas Day.

In Gloucester, Mr. Benjamin Marble to Miss Emily Pulsifer.

In Edgartown, on the 11th inst. Capt. George Whitaker, of New York, to Miss Hannah Cottle, daughter of Hon. Jethro Daggett.

In Providence, Rev. Nathaniel Wright to Miss Maria Richmond; Mr. Aaron D. Weld, jr. merchant, of this city, to Miss Abby Harding, daughter of Richard H. Esq. of P.

In Somersworth, Mr. Richard Ayres to Miss Mary F. Spencer.

DEATHS.

In this city, John Babson, aged 35; Ellen White, 39; Susan K. Sumner, 5; Maria Gardiner, 38; William Williams, 31; William Morrisson, 42; Mary Hand, 24.

In Dorchester, 18th ult. Dea. Nathan Parker, aged 77, a native of Malden.

In Weston, suddenly, widow Abigail Fiske, aged 91.

At Waltham, Edward Jackson Lowell, counsellor at Law, aged 25,—a young gentleman of high moral worth, and of great promise in regard to professional usefulness and influence.

In Beverly, Miss Eliza Stickney, aged 30.

In Newburyport, Mr. James Latimer, aged 21; Mr. Anthony Perkins, 36.

In Taunton, Mrs. Silence Harvey, aged 70; Mrs. Lydia, wife of Mr. Bradford A Washburn, 56.

In Middleborough, Mr. Benjamin Adams, late of Woburn, aged 26.

In New Orleans, on the 21st ult. of yellow fever, Mr. Thomas Johnson, aged 20, son of Mr. John Johnson, of Charlestown, Mass.

PROSPECTUS
OF A NEW RELIGIOUS PERIODICAL PUBLICATION,
—TO BE ENTITLED—

INDEPENDENT MESSENGER.

"And thou shalt speak my words unto them, whether they will hear, or whether they will forbear."

To be edited by ADIN BALLOU.

Through the medium of this publication we shall disseminate, illustrate and defend the ancient doctrine of the "Restitution of all things"—explain, enforce and vindicate the holy Scriptures, as the grand rule of Christian faith and practice—advocate the doctrine of limited future rewards and punishments—inculcate repentance towards God, faith in our Lord Jesus Christ and good works among men—endeavor to promote piety, morality, charity and social order—encourage free inquiry—contend for civil and religious liberty—and cultivate useful literature.

We shall temperately, but firmly oppose the doctrine of endless punishment, and likewise the *ultra Universalist* notion, that there will be no future accountability or retribution for the deeds done in the body. We shall reprove self-righteousness, bigotry, intolerance, hypocrisy, and every variety of spiritual wickedness wheresoever discovered—and on the other hand rebuke vice, irreligion, scepticism, infidelity, scoffing, profanity, and every species of manifest ungodliness, without respect of persons. We shall vigilantly guard civil and religious liberty against the machinations of all its adversaries, from the *meddlesome ecclesiastic* down to the *clamorous disorganising atheist*. It will be our endeavor to cherish true religion, exclusive of those adulterations and extravagances which have been too often identified with it, and by every proper means to amend the hearts, enlighten the understandings, refine the sentiments, and ennoble the minds of mankind.

With regard to the editorial management of the MESSENGER, we intend with the help of God, to set a good example of persevering industry, fearless independence, dignified moderation, scrupulous veracity, and undeviating justice. We shall neither cringe to the great, nor trample on the small—flatter our friends, nor abuse our opposers—suppress the truth to please, nor utter it merely to offend—but faithfully perform our duty to God, to truth, to ourselves and to our fellow men.

The best talents have been engaged to enrich the columns of the paper with continual contributions; and no reasonable exertions will be spared to render its several departments eminently instructive and entertaining. The clear profits of the work will be applied to the establishment of a liberal literary institution for the education of youth.

Such is the designed character and purpose of the INDEPENDENT MESSENGER. To whom then may we look for patronage? To all sincere believers in the doctrine of Universal Restoration, to all honest inquirers after truth, to all lovers of candor and moderation, and to all who prefer a *rational, liberal medium* to *pernicious extremes*. To all such we say, arise, stand forth, patronise this publication, and convince the intolerant dogmatists of all denominations, that the best portion of the community are on the side of religious moderation.

CONDITIONS.

THE INDEPENDENT MESSENGER will be published weekly, on a neat royal sheet of good paper; with typographical execution equal to the best religious weekly papers in New-England, and be afforded to subscribers at $1 50 *per annum*, in advance, $2 00 after sixty days, and $2 50 after the expiration of one year. Money must be paid in advance on all subscriptions for less than a year. No papers will be forwarded to subscribers out of New-England without payment in advance, except at the publisher's discretion. Persons responsible for six copies shall receive the seventh as a compensation, and in the same proportion for a greater number. The work will commence on the first of January, A. D. 1831—previous to which all subscriptions should be returned. All letters and communications relative to the paper must be addressed (Post paid) to ADIN BALLOU,
Milford, Mass.

CHRIST REJECTED. This magnificent Picture by the late BENJAMIN WEST, is now open for exhibition in the Athenæum Gallery, where it may be seen daily for a short period, from nine in the morning until sun down.

It is the largest piece ever painted by this celebrated American Artist, and has been unequivocally pronounced by artists and the best judges, to be the greatest of his numerous peformances. Ten thousand Guineas were offered to Mr. West for this picture, which he declined accepting. It was exhibited in Pall Mall under the patronage of the King, and the receipts amounted to twelve thousand pounds sterling; and in New York, Philadelphia and Baltimore, it has been visited by upwards of sixty thousand persons, within the few last months.

Admittance 25 cents. Children half price.

A Pamphlet explanatory of the subject, may be had at the Exhibition Room. Price 12 1-2 cents.

Sept. 11. 4t.

A CARD. Mr. HOOTON (Organist at the Rev. Mr. Parkman's Church) informs his friends and the public, that he continues to instruct in the theory and practice of music, on the Organ, Piano Forte, and also in singing: and trusts, from his long experience, he shall be able to give satisfaction. He has an Organ added to his room for the convenience of those who would wish instruction on that instrument. Mr. H. will wait on pupils at their residence or attend them at his Room, 164 Washington-street, over S. H. Parker's Library. 3m. Sept. 11.

PEW FOR SALE. For Sale a well situated Pew in the West Gallery of the Church in Federal Street. Apply to J. P. BLANCHARD, at the Eagle Bank. Sept. 11.

DR. WILLARD'S HYMNS.

IN the Press, "Sacred Poetry and Music reconciled," being a Collection of Hymns, intended to secure a coincidence between the Poetic and the Musical emphases. By SAMUEL WILLARD, D. D. A. A. S.

RECOMMENDATIONS.

As the principal design of this book may to some be new, and on that account, perhaps, liable to objection, a few expressions of approbation from respectable sources may not be superfluous.

Extracts from a communication on the connexion between Sacred Poetry and Sacred Music, in the *Christian Disciple*. Vol. 4, page 281, new series.

"All poetry has a certain rhythm and certain accents. All music has a certain rhythm and certain accents. Now the object simply is, whenever we unite poetry with music, to effect coincidence between those; not to suffer the rhythm of the one to interfere with and contradict that of the other, nor the accent of one to fall upon an unaccented portion of the other. When this statement is made, there is no one, who does not assent to its reasonableness, and who would not pronounce any practice opposite to this perfectly irrational and absurd, destructive, indeed, of the main purpose for which music and verse are united. Yet such is our actual practice. We are continually having accent in the music, where there is none in the verse, and accent in the verse where there is none in the tune. If one will give attention, he will detect incongruities every sabbath, which, if we were not so familiarly accustomed to them, would be in a high degree distressing and offensive. We could not endure a reader of poetry, who should thus violate propriety, and play false with the sense; we should say that he destroyed the very soul of the piece. Yet this is done, more or less in nearly every hymn that is sung; an abuse, that would be insufferable, if we had not borne it from our cradles."

From a review of Regular Hymns published in the *Christian Examiner*, vol. 1, page 224.

"We are persuaded that a more reasonable and self-evident proposition, than the main position of our author, can hardly be stated;" and "that nothing more than a fair statement is needed to make the principle in question understood and approved."

"Hymns have been constructed with too little regard to the purpose for which they are designed. They have been too generally made to be read rather than to be sung. They conform to the rules of poetical composition, but their musical adaptation has been disregarded.—All licenses in verse should be avoided, which are not equally allowable in music. Otherwise it is plain, that there may be an interference between the rhythm of the stanza, and that of the tune, which shall destroy the effect of both."

However different the stanzas, "each is to be sung to the same tune, and therefore in singing must be forced into the same accents, emphases, and pauses.

"Let the most graceful variety be given to the stanzas, which the writer can devise, it is done away in the singing, for the tune has not and cannot have this variety. Is it not better then to frame the stanzas alike at first, that in the performance they may be sung according to the measure, than to seek a variety, which the performance inevitably violates into a forced, unnatural, vexatious sameness?"

Extracts from a Review of "Regular Hymns," in the *U. S. Literary Gazette* for July, 1824.

"The main point, which our author would secure, is this: that in any given hymn the stanzas should all be formed on the same model, and adapted to the same tune; so that the modulation of no line in the poetry should contradict that of the music. This looks like a very reasonable proposition, and some may fancy it like soberly laying down the maxim, that, if a man have six coats, they ought all to fit him. It is in fact a parallel proposition, and yet, self evident as it may be, it never has been thought absurd to deny it in practice. Nay, so much are we governed by custom, that we quietly bear to have fine verses matched to tunes, which they as ill fit as the armor of Goliath the youthful limbs of David. Now it certainly is absurd to keep out of view the express object, for which the composition is designed. That object ought in all reason, to determine the charecter of the composition. Various licenses may be given to him, who writes what is to be read, which cannot be claimed by him, who writes what shall be sung."

"We are very sure that common psalmody will continue to be infinitely below all other music in interest and effect, until the principles laid down in this little book are understood and acted upon."

Extracts from the report of the committee of the *Third Parish in Hingham*, to whom this collection was submitted in manuscript, and by whom it was recommended.

"In one point, all the selections, which have yet appeared are entirely deficient. It is in the adaptation of the poetic emphases and rhythm, to the musical emphases and rhythm. In reading poetry the emphases may be thrown back and forward on different parts of the line in different stanzas, without producing any unpleasant effect. In long pieces, indeed, it is necessary to vary the emphases and rhythm in order to prevent a disagreeable monotony. But in hymns of three or four stanzas, this variety is entirely unnecessary. It is rather an injury in reading. The regular emphases recur to the ear just often enough to become pleasant, and then the hymn closes."

"The deficiency in the range of subjects has already been mentioned. This deficiency Dr. W. has in a very satisfactory manner, supplied. The hymns also have been reduced to a more convenient length."

"On the supposition that the principle adopted in this selection is of no value, a supposition, by the way, which is presumed no one will admit; even on this supposition, we may expect a better selection than we now have; and better than any, which has yet appeared." Sept. 18.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. X, *for September*, 1830.—Just published by GRAY & BOWEN, corner of Washington and School Streets.

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SELECTED POETRY.

THE MOURNING OF RACHEL.

"Oh! whither, whither shall I fly,
My beautiful, my best beloved?—
I hear the tread of warriors nigh,
Men of stern mood and tearless eye,
E'en by a mother's prayer unmoved.
Soon will they stand beside thee—
Where shall thy mother hide thee?

Cleave, cleave, thou solid earth! and yield
A shelter in thy central cave:
Heaven! be thy red right arm revealed,
Avert the tyrant's wrath and shield
My last, my lone one from the grave—
The foe, the foe are near him,
O whither can I bear him?

A curse upon thee, ruthless king!
A mother's with a nation's prayer
Mount on the tempest's rapid wing,
And to the Eternal Presence bring
The frantic accents of despair!
Now is the Avenger nigh thee;
Let not his sword pass by thee!

Again—again—my babe, again
I clasp thee to this bleeding heart—
They come—and are thy people slain?
And dost thou still, O God! restrain
The avenger, ardent to depart?
Or have the lightnings pass'd them,
Which thou hadst sent to blast them?

They come! they come! Hold, hold thine hand,
Thou canst not shed an infant's blood—
Sheathe, murderer, sheathe thy reeking brand—
Thou wilt not? Is the Fiend's command
Fulfilled by his own demon-brood?—
Oh! if ye will not spare him,
Strike first at her that bare him!"

There's blood upon that mother's brow,
Blood of her child, by ruffians shed—
A voice is heard in Rama now,
A voice of wailing, long and low—
'Tis Rachel weeping for the dead.
The mother, broken hearted,
Calls on her babe departed!

'Twere vain to bid her weep no more—
Only the dreamless wave shall bring
The rest she cannot feel before;—
But, when thy reign of blood is o'er,
What doom is thine, detested king?
Guards, sceptres, left behind thee,
The mother's curse shall find thee.

AMULET.

MISCELLANEOUS SELECTIONS.

[From a Biography of French Peers.]

DUKE OF ORLEANS.

At the age of nine years, the present Duke of Orleans was placed for his education under the direction of Madame de Genlis, who, by her numerous writings, has acquired for herself an European reputation. The course which this distinguished lady pursued, in relation to the Prince and his brothers, is detailed in her "Lessons of a Governess to her Pupils," from which work it will be seen that they enjoyed advantages that rarely fall to the lot of persons in their position. At the commencement of the political commotions, the young Duke was made to attend the sittings of the legislative assemblies, and even of the popular societies, and was thus placed in a situation, which the views of his father also favored, of appreciating the great events that were then occurring. He admired the eloquence for which the national assembly was conspicuous, and of which France had, till then, been ignorant. It is well known with what noble simplicity he welcomed the decree of that assembly, which abolished that right of primogeniture, which conferred on the Prince prerogatives to which his noble mind was a stranger. "I am delighted with it," said he, "but it in no respect changes our position, as my brother well knows: every thing has long since, been equal between us"

The Prince had been named in 1785, Colonel of the 14th regiment of Dragoons.—A decree of the constituent assembly having enjoined on all the titular Colonels to abandon the service, or take the command of their troops in person, the Duke de Chartres repaired to Vandome, where his regiment was in garrison. War had just been declared against Austria Named Major General in 1792, he was, towards the end of the year, promoted to the rank of Lieutenant General and received the command of Strasbourg, which he declined. "I am too young," said he," to be shut up in a fortified town, and I beg to remain actively employed in the army." He consequently participated in the brilliant successes of Valmy, which were the dawn of twenty years of triumph, and in the victory of Jemmapes, which covered with glory Gen. Dumourier and the French army.

Soon after, when the ingratitude of the Government wished to extend the circle of its victims, and to reach all the members of an unfortunate family, the Duke had the good fortune to escape from this unjust persecution. Having withdrawn into Switzerland, the Prince was unwilling to be dependant on the support of others. Concealed under an obscure name, he gave lessons in geography, and made the instruction which he had acquired under happier auspices, contribute to his subsistence. A few years afterwards, the government made the voluntary exile of the Duke of Orleans beyond the European Continent, a condition of the liberty of his august brothers. The Prince did not hesitate to comply with the requisition, and retired to the United States of America, where he soon had the happiness of pressing to his bosom the Duke of Montpensier and the Count of Beaujolois, to whose liberty he had given fortune to contribute. After having spent some time in the American States, and studied the character and institutions of the people, relying frequently on the same resources that he had availed himself of in Switzerland, the Duke of Orleans went to Great Britain, where he had an interview with *Monsieur*, now Charles X. The Duke and his brothers were subsequently established in a country house, a few miles from London, which had formerly belonged to the celebrated *Pope*.

It was here that the Duke of Montpensier died of consumption, and the Count of Beaujolois, who visited Malta for the benefit of his health, did not long survive him. The Duke of Orleans, who had accompanied his youngest brother, afterwards repaired to Palermo, then the residence of the Neapolitan Court, where, on the 15th November, 1309, he married the sister of the King of the two Sicilies.*

At the first restoration, and after twenty two years of exile and suffering, the Duke of Orleans returned to France, and recovered those portions of the immense property, of his family, which had not been alienated during the revolution. Louis XVIII. gave him in common with the other Princes of his family, admission into the Chamber of Peers, and named him Colonel General of the Hussars. All the steps taken by the Prince proved to France that the school of misfortune had only developed those virtues and qualities for which his earliest years had been conspicuous. In March, 1815, when the landing of Bonaparte was known at Paris, His Royal Highness was sent with *Monsieur* (Charles X.) to oppose the march of the army from the Isle of Elba. The efforts of these two Princes having been without effect, they returned to Paris. The Duke of Orleans accompanied Louis XVIII. to Lisle, and fulfilled the duties imposed on him by his birth, by following his august family into exile.

The Duke of Orleans entered France again immediately after the second restoration, and has ever since resided there, a model of the private virtues, of the most noble patriotism. An enlightened protector of the fine arts, he has chosen Casimir Delavigna for his librarian, and Horace Vernet for his favorite painter; this is sufficient to shew that the recollections of our national glory touch him as much as the *chefs d'ouvre* of the arts. Noble dispenser of an immense fortune, his Royal Highness has made the most glorious use of it. Never has misfortune made a vain appeal to his generosity. The great works which he has caused to be undertaken, and which have been pursued without interruption since 1815, give an honorable existence to a large number of families, who find in them their only resource. His fine gallery every year receives those pictures of our artists, which cannot be embraced in the acts of royal munificence.

There is one proceeding of the Duke of Orleans which has especially attracted the attention of France, as being altogether worthy of his noble character, and of the enlightened love of rectitude which he has always manifested. His Royal Highness has wished that his sons should be educated in our colleges, in the midst of the rising generation at the head of which they are to be placed The good sense of the French people has appreciated the magnanimity and generosity of this determination. They are convinced that Princes thus brought up cannot fail to be good citizens, and they have blessed his Royal Highness for the care that he has taken to secure to himself worthy successors, and to our children illustrious models.

This sketch would be incomplete, if we did not offer our homage to the august Princess whose virtues constitute at the same time his most just pride, and his dearest recompense. These mild and unostentatious virtues, seem, by the modesty that encircles them, to fear to betray themselves by any public act. But, the crowds of unfortunate beings, whom Her Royal Highness seeks out and restores to happiness, bless them and reveal them to France.

We will terminate this article by an extract from the 'New Biography of Living characters:'

'The Duke of Orleans, has, in person, the simplest taste, but in his household magnificence reigns by the side of order. A protector of the fine arts and of French industry, he delights in decorating with their productions the superb apartments of the Palais Royal, and his delicious residence at Neuilly, the gardens of which he himself laid out. A friend of letters, he calls around him, and loves to attach to him, those who cultivate elegant literature.

"Finally, this Prince, who during thirty years fertile in changes of every kind, has known how to maintain himself in the same line of conduct and principles, now finds in the esteem of his former brothers in arms, who have forgotten neither Jemmapes nor Valmy, in the suffrages of the virtuous, and of the friends of well regulated liberty, in the affections of all who approach him, the oblivion of his misfortunes and the sweetest reward of his virtues"

* The Duchess of Orleans is the aunt of the Duchess of Berry, the mother of the Duke of Bordeaux.

LAST WILLS.

There exists in the minds of many people —otherwise well disposed—a singular and unaccountable objection to the disposition of their property by will. In some it appears to be the influence of an idle superstition, as the harbinger of their own death. An idea certainly likely to be realized if deferred until affected by violent illness. In these circumstances, the mere agitation arising from a sense of neglected duty, in the exertion of repairing it, may very naturally involve dangerous results. But he must be of a very weak mind who supposes that the disposition of property in one instrument is more likely to anticipate his hour, than a sale of it in another.

To make a will is in the cases of most men a matter of positive duty. And as such Wesley frequently enforced it upon his hearers. It is said that on one occasion he so wrought upon the conscience of one of his congregation, that he went home with a resolution instantly to repair his neglect. And the excitement of his feelings operated so powerfully upon him, then being in a weak state of health, that death overtook him before he had accomplished his purposes.

That the making of a last will is a religious duty, no one of course can uphold, but that it may become a duty, and that its neglect may be in the highest degree criminal, are considerations which deeply affect every man. Indeed we can conceive of very few cases in which a man's duty in life can be regarded as fulfilled, if this be neglected. The case of a father, a widower, with only one child, and a moderate fortune, may seem to be that in which a testamentary disposition, or limitation of the property is useless, and yet it may be a question whether the habits, sex, disposition, and qualities of the offspring, do not render an omission of such disposal as may secure him from probable evils, an obligation incumbent on the parent.

Few men can make their own wills, and perhaps none ought to attempt it without reference to counsel, even in cases where there are no complicated bequests, and where the testator understands his own intentions, a matter by no means of universal occurrence. There are many peculiarities relating to execution which can be known only to a professional man. Sir W. Blackstone, we believe, recommends to medical and clerical persons, the instruction of themselves in the drafting of wills, so that, when *in extremis*, the dying person may not really be *inops concilii*.

It is a great mistake to suppose that it is any advantage to professional men that they should be employed to make wills. As a matter of compensation it is of small consideration. As a matter of labor and concoction frequently of great difficulty. Few disputes grow out of wills drawn up by lawyers. Few quarrels indeed ever occur after application to a lawyer of any respectability in the first instance for advice; but, in general, men work themselves into a dispute, and when interest, self love, and the pride of opinion, are fully excited on both sides, lawyers are sought rather as means of gratifying malevolence, than of allaying irritation.

Jour. of Law.

FEMALE HUMANITY.

Among the many instances of sudden prostration of the faculties which occurred so recently from the imprudent use of cold water, we may be permitted to particularize one at least; as it affords a most striking example of disinterested benevolence in a female, and worthy of all imitation by either sex. A man stopped at a pump in Pine-street and took a hearty drink of cold water. By the time he reached the opposite side of the street he was seized with cramp, and all the horrid symptoms of approaching dissolution. He fell upon the pavement in dreadful agony, and a few persons soon collected around—but to all appearances nothing could be done. A lady who lived directly opposite observed the sufferer in his agony, and hastening to the scene of death immediately commenced the humane but apparently hopeless task of saving him. No physician was at hand. The sufferer was a poor laboring man, coarsely clad, was unknown to all who stood around, and received but little aid from them. Mrs. W———, however, alive to his desperate and awful situation, procured every possible remedy she could devise—mixed up and applied strong mustard plaisters with her own hands, rubbed him with spirits till the skin came off her hand, and with characteristic presence of mind directed one of the idle spectators to find a physician, who came, however, when his services were no longer required. All this took place in the open street—a crowd looking on—yet this amiable mother of a charming family shrunk not from the exposure to a rude assemblage of strangers, so intent was she in her efforts to save the life of a friendless follow being. To crown her labors of humanity, she succeeded; but not until nearly two hours of unremitted personal fatigue had been encountered. She has now the proud satisfaction of knowing that to her efforts this man is indebted for his life; for in all human probability he would have been a corpse in half an hour.

Angels might look down with approving smiles upon this godlike spectacle; and if the records of the skies contain the good deeds done by mortals upon earth, this noble act may well stand first upon a page of blessed charities. If human honors could appreciate the spirit which incited the performer, where could our humane societies find a more worthy subject for their brightest medal? But reward of any kind never entered into her consideration. Like a worthy of the olden time, she may be truly said to be one who, in other cases of distress, can

"Do good by stealth, and blush to find it fame."

Philadelphia Saturday Bulletin.

THE DIET OF CHILDREN.

During the early stages of life, all heating and stimulating food and drinks should be strictly forbidden, as they tend more certainly to produce disease, in the readily excited system, during childhood, than perhaps at any other period of life.

Vegetables should in fact constitute the principal diet of children, especially the farinaceous substances, such as bread, rice, arrow-root, potatoes, &c. To these may be joined, milk, soft boiled eggs, and a very moderate allowance of plain and simply cooked animal food. Children have, in general, very excellent appetites, and a sufficiency of nourishinging food is absolutely necessary, not merely to renew the waste of their systems, but, also, to supply materials for their daily growth.

Three, or perhaps four light meals a day will be found a good allowance during childhood. At one of these, the dinner, or middle day meal, animal food may be allowed in moderation—for the other, bread, or potatoes and milk, various preparations of rice, or rice and milk—plain bread pudding, or custard, will form a proper and wholesome diet. All salted and high-seasoned food should be forbidden. Some have objected to butter for children, although experience would appear to show that a very moderate allowance of fresh butter is by no means injurious. Of vegetables, potatoes, carrots, turnips, beets, and cauliflowers, will be found the most wholesome—they should be well boiled, and the potatoes and turnips eaten without being mashed or mixed with butter and fat gravy. Children should never be indulged in pastry of any kind—they may occasionally take a little of the cooked fruit of a pie, but even this should be in moderation.

The drink of children should be simply water—milk—milk and water—whey, or very weak tea, milk and sugar. All stimulating and fermented liquors, are not only unnecessary, but positively injurious; by increasing to an improper extent the circulation of the blood, they induce fever, indigestion, inflamation, or convulsions, to say nothing of the danger of their use during childhood, giving rise to habits of intemperance in after life.

The period of the meals should be strictly regulated—and in such a manner that the intervals between them should not be so great as to permit the children to experience for any time a sensation of hunger. Supper should always be taken an hour or two before bed time.

Children should get their breakfasts as soon after they have risen, and have been properly washed and combined, as possible—their stomachs are then empty, and the appetite keen. If food be too long withheld, the cravings of the stomach become either too importunate, or the appetite fails—either of which would be injurious.

As little variety of food as possible should be set before children, since every extraordinary article becomes a new incentive to appetite. They should never be indulged with a second course. If they sit down with an appetite they will always satisfy it by eating freely of the first article presented to them—hence, all the rest is superfluous, and therefore injurious. If the appetite be trifling, the less they eat at the time the better,—as by taking but little, the appetite will more certainly return at the next meal. But should this instinct of nature for an observance of moderation be neglected, or be attempted to be overcome by variety, repletion, with all its evils, will follow. Instead of a renewed and healthy appetite following, as would have been the case had the instinct been obeyed, it will be found diminished, and most probably attended with head-ache, fever, oppression, or even vomiting.

Children should not be allowed to eat frequently of bread, bread and butter, bread and molasses, cakes, or fruit between meals—for this will either destroy the regular appetite, or induce them to eat too much. In the first case, the stomach will be interrupted in its regular routine of function—consequently, the appetite will become either irregular or capricious—in the second case, all the evils attendant upon an over distension of the stomach must follow.

They should, therefore, not be suffered to carry food in their pockets, to eat between meals, or during school hours—as this produces the injurious habit of requiring food at improper times, by which the digestion of the previous meal is interfered with—a fresh quantity of food being forced upon the stomach before it has properly digested that which had been before received.

Children are to be restrained from any violent exercise immediately after dinner: if not kept in a state of perfect rest, they should, at least, be prevented from engaging in any pastime which requires considerable bodily exertion. They should also be early taught the importance of eating slowly, and chewing their food well—on this account, alone, the habit of resting after a meal is of importance, as it prevents them from swallowing their meals hastily, in order that they may return more quickly to their play.

In regulating the diet of children, care should be taken not to force any particular article upon them, after it is found by a fair trial not to agree with their stomachs. The contrary practice is both cruel and injudicious—cruel, because the poor child is forced to swallow what is disagreeable to it—and injudicious, because it is liable to perpetuate a disgust, which, most probably, would have subsided, had no forcible attempt been made to overcome it. At the same time, however, great care must be taken that permanent dislikes are not formed at this period of life against certain wholesome articles of food.—This, however, is often a matter of very great difficulty—a good deal of close observation and discernment being required in order to distinguish between a wayward prejudice, and an actual disgust. The former, if indulged in too long, may be converted into the latter—while the latter may often, by judicious and well-adapted means, be entirely removed.

Children should never be suffered to eat alone, unless the proper amount of food be meted out to them—otherwise they will almost always eat too much.

If a child demand more than is judged proper for it, its importunities should always be resisted with firmness, or it will too certainly acquire habits of gluttony.

Journal of Health.

GEN. WARREN ON TOBACCO. Not long before the commencement of the revolutionary war, a clergyman who was in bad health called on Dr. Warren (the patriot who fell in the battle of Bunker Hill) for medical advice. The Doctor soon detected the habit which was at the bottom of his patient's ailments, and said "Mr. ———, do you chew tobacco?" Yes, sir, was the answer. "I do not wonder that you are sick, then." Why, do you suppose that injures me?—inquired the sick man doubtingly. "Certainly; abandon that habit and you will soon be well." The clergyman threw away his tobacco on the spot, and never after tasted it. He died when upwards of 70, of an acute disease, having retained till his last sickness the bodily and mental vigor of a man in middle life.

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From Dr. W. Gibson, professor of Surgery in the University of Pennsylvania, Surgeon and Clinical Lecturer to the Alms House, Infirmary, &c.

I have employed the Panacea of Mr. Swaim, in numerous instances within the last three years, and have always found it extremely efficacious, especially in secondary syphilis and in mecurial disease. I have no hesitation in pronouncing it a medicine of inestimable value. W. GIBSON, M. D.

From Dr. Valentine Mott, professor of Surgery in the University of New York, Surgeon of the New York Hospital, &c.

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The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. WATTS,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale*, and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I AM WELL. With sincere gratitude, EZEKIEL L. BASCOM.

Ashby, Mass. Oct. 20, 1828. N2eop6m.

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